

what less confident." The very commencement of the article shows the formidable antagonist I have. The statements which are referred to as not suffi-

I don't claim are probably those mentioned below. I so will attempt to explain them as I go along. The first clause, "I am not a scholar in the Hebrew language," is an example to Cicero if he had needed one, is hidden in this quiet "somewhat less confident." Unfortunately I must confess that I do feel considerable confidence in my own ability to speak to the public; I should consider it a life of mind, very inconsistent with the discussion of a serious subject when it was uttered without ample consideration in the matter. I have no doubt that I can express my ideas or thoughts; but that I do believe to be so; and if I did not, respect for the "Ally" who form the public would prevent me from openly discussing them.

The second clause might be taken to justify the first clause. I am not a scholar in the Hebrew language, but I have read, and studied quite a little

number of English grammars, and sometimes that the word "become" is used in two different senses, so that it sometimes in the sense of "to become" and sometimes in a more imperative signification; From this I drew the conclusion that to chastise means to make one become better, and that to chasten means really not to be called synonymous is shown by the very great difference in signification between: "he was chastised" and "he was chastened."

"The way I referred to the Gospel was to show the difference in the education of mankind wrought by the doctrine of Christ. The progress between the Old and New Testament, the progress for Adam and for Christ according to the letter,—between the era of the Old and New Testament" was what I wanted to draw the attention to.

With the law the law was laid out, and for every infringement upon the same, there was a corresponding punishment. Our Saviour raised the moral character of our kind by exhorting us to do our duty, *not* for fear of punishment, but for

Having, as hope, explained this point to the satisfaction of Aliquis, I very humbly acknowledge that my memory is not simple enough to recollect all the words which were said to me at length in the meaning I gave to it. And even if I did, would I not incur the risk of having the authority of such writer or writers as I might quote from, thereby made void? I was therefore, in writing this article, the only authority I consulted was—shall I say it?*—common sense*, and, to judge from the whole of Aliquis' article, I have a fair chance of believing that authority denounced in a very strong term.

I must refer to that same common sense again to explain my use of the word excommunication. It is not meant to denote a punishment with chastisement or rather—chastening. When we wish to partake of the communion we must first chasten ourselves; viz: humbly acknowledge that we are sinners, and confess our sins to God and to men better life. Not doing so, only a hypocrite would join in the communion, but every one who is religious at heart, though he may not quote the words of Philip, will do so. He will not consider himself not fit to partake of this communion, and also under some sort of excommunication.

But in former times (I mean) it came in my way to hear of a schismatical church, namely, one who writes in a foreign language! the church viz: the priests of the Israelites, or those of the Roman Catholic Church, who, by their own confession, were away from Christendom, before the sinner was permitted to join their communion in the way it was performed by either of them.

After what I said here, apologise to Aliquis that I say I am sure the Gospel of Christ was (generally) better understood." It seems

The last clause referring to schools is altogether very amusing and worthy of a better analysis than I fear I am able to make of it.

In the following articles I said very distinctly that I did not intend to criticize any of the schools here, as I know little or nothing about them. Aliquís seems to be so deep in the mire of the intellectual confusion of our country, that he knows no such word as Christian Charity exists. So he considers what I say about school in general, "a slander upon our teachers," and very christians should be able to see that this is a very stupid and probably is not a teacher's, he would have shown himself this resentment. And, as there is some (very small) probability that I am not, I think, very generally consulted, the same authority to which I referred before, will be of the same opinion, he at once pronounces the verdict; if they do not consider it, will be because they consider it unworthy of notice.

I wonder if Aliquís found out this way of getting out of it, himself, though really I would not wonder if he did.

Two boys were fighting together. The one fourteen years old had been teasing the other, a lad of twelve years only, and in the struggle that followed got decidedly the worst of it. Crying, he asked his mother for more aid, and she, who had witnessed the quarrel from the beginning, asked him to take his part.

"I was saying that I was not his antagonist," was the reply.

"But his brother won't help you," said the mother.

"Because you are too small for him,"—If Aliquís will take the trouble to look over the *América*

FOREIGN NEWS

Per "City of Sydney."

BERLIN, Oct. 30.—The German Reichstag, the Imperial Parliament of the whole Empire, opened to-day. The Emperor in his speech says the German foreign relations, notwithstanding the difficulties of the present political situation, are in full accord with the Emperor's pacific policy. His constant endeavor is to preserve friendly relations with all the Powers, especially those connected with Germany by ties of neighborhood and history, and so far as peace may be endangered among such, to preserve it by friendly mediation. Whatever the future may have in store, Germany may rest assured that the blood of her sons will be sacrificed or risked only for the protection of her own honor and interests.

St. Petersburg, Oct. 30.—To-day's official paper, the *Gazette*, Ignatieff, the Russian Ambassador, has been instructed to demand the Porte's acceptance within 48 hours of an armistice and suspension of hostilities; otherwise diplomatic relations between Russia and Turkey will be broken off, and General Ignatieff will leave Constantinople. His ultimatum of Russia to Turkey was dispatched from Livadia, where the Russian Court is sojourning, to Constantinople.

LONDON, Nov. 1.—The *Post* says: We understand that Russia's ultimatum was couched in peremptory terms, and was accompanied by angry language.

LONDON, Nov. 4.—The *Times*’s despatch from Rome says that Cardinal Antonelli was transacting business with the Pope’s pontiff, when he was seized with a severe attack of gout in the chest. He was assisted as usual by his secretary, and refused to believe that death was approaching. At last he consented to receive the Sacrament, but as he was unable to rise, he expired at 7 P. M. His remains, shortly after sending a message to the Pope, asking for his blessing, and imploring pardon for all his faults might have committed during his administration. The fortune left by the Cardinal will be divided between his family and his works. His fine collection of gems, antiquities, and works of art, etc. are bequeathed to the Vatican museum.

LONDON, Nov. 5.—The *Times*, in a leader says: “We think with the majority of our countrymen, at the chances are in favor of peace, and of such peace as may assure the well-being of the regions concerned, by removing every pretext for agitation.”

LONDON, Nov. 6.—The Vienna correspondence

the *Standard* says : The Porte is yielding to the demands of Russia, and has agreed to relinquish the position of Belgrade, and to evacuate the city of October 31st. Hence the evacuation of Belgrade.

LONDON, Nov. 6.—The *Post*, in a leader, announces that England has proposed a conference at Constantinople. The conference summoned on the basis of the integrity and independence of the Ottoman Empire. The programme will be to settle Lord Derby's peace proposals. The powers participating will be required to pledge themselves to renounce selfish objects of territorial aggrandizement.

LONDON, Nov. 7.—The *Telegraph's* Vienna special says it is reported in political circles that Prince Gortschakoff has assented to England's proposal that a conference be held in Constantinople.

LONDON, Nov. 7.—The Vienna correspondent of the *Times* says : It is a well known fact that the various international inequalities, Russian officials, who have hitherto been anxious to deny military preparations, now maintain that the whole army is in a war footing. This sudden frankness may possibly be by command.